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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, NOVEMBER 28, 1888.

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ECCLIASTICAL NOTES.

APPROVED.—The Queen has been pleased to approve of the appointment of the Venerable Archdeacon Sumner, D.D., to be Suffragan Bishop of Guildford, in the Diocese of Winchester.

SURPLICED CHOIRS.—An association of Rectors and Masters of surpliced choirs in the diocese of Chicago has been formed, with the Rev. Dr. Locke as President; and Mr. F. H. Wheeler, 983 West Madison St., as Secretary. Arrangements are in progress for holding a Diocesan Choir Festival.

BIBLE READINGS.—The Bible readings given every Wednesday afternoon at 4.30 o'clock, in Grace Church, Philadelphia, by the rector, the Rev. James S. Stone, D.D., (formerly of Montreal), are very well attended, the congregation numbering on the average about 600.

DEACONESS.—The office of Deaconess was lately conferred upon two ladies by the Bishop of London, in St. Michael's Church, Paddington. After their ordination the Bishop presented each deaconess with a cross to wear as a symbol of her "profession." The choir, as on a former occasion, was formed of presbyters.

SUFFRAGAN.—Durham has secured a capable Suffragan in the person of Bishop Sandford, of Tasmania. He is fifty-seven years of age, a prince of administrators, and a parochial clergyman who was beloved and respected everywhere. The Bishop of Durham's letter to his people announcing the nomination is reassuring in its prospect of Dr. Lightfoot's speedy return to the diminished labours of his diocese.

"G. V." DEAD.—Another notable ecclesiastical journalist has passed away, in the person of Mr. Gilbert Venables—the familiar "G. V." of *Church Bells*, and other Church papers. Mr. Venables was a son of Canon Venables, and was educated at St. Paul's School and Wadham College, Oxford. In early life he joined the staff of the *Echo*, but for fifteen years had been an assistant editor of the *Standard*.

ALBANY CATHEDRAL.—Bishop Doane, of Albany, has addressed a circular to his Clergy announcing that the Cathedral, though finished only in part, will be used at the meeting of the Convention, for which occasion an office of dedication has been specially prepared, including solemn benedictions of only such portions of the building and furniture as will be used in the final Cathedral. The Cathedral has been erected at a cost of \$350,000, upon which a debt of about \$60,000 remains.

PRESSENTATION.—At the Chester Diocesan Conference, held last week, an address, signed by 382 Clergy and 895 Churchwardens and lay representatives of the diocese, was presented to the Rt. Rev. Dr. Stubbs, on his translation to the See of Oxford. The Duke of Westminster, who made the presentation, asked the Conference to join with him in expressing affectionate sympathy and extreme regret at the Bishop's

removal, and recognition of the valuable services he had rendered during his too few years in the diocese.

MEMORIAL GIFT.—We hear with pleasure, the *Family Churchman*, London, says, that Mr. John Walker, of Cheltenham, has given £6,000 to endow a suspended Canonry in Gloucester Cathedral, to be permanently associated with the office of Diocesan Missioner, and to form a memorial of the late Mr. Thomas Gambier Parry, of Highham, the amateur artist and painter of Gloucester and Ely Cathedrals and Tewkesbury Abbey. Such a memorial is eminently suitable to the gifted and devoted Churchman who was himself no "silent member" of the household of faith.

ASSISTANT BISHOP.—The Rev. George Williamson Smith, D.D., LL.D., the Assistant-Bishop elect of Northern Ohio, is about fifty years old. He graduated from Hobart College in 1857, and from the General Theological Seminary in 1860. In that year he was ordained and became a chaplain in the navy, serving as such for ten years or more. He then became Incumbent of the Church at Jamaica, Long Island, from which he was called to the rectorship of the Church of the Redeemer, Brooklyn. After a successful term of four years, he was elected President of Trinity College, Hartford, Conn. His administration of the College has been a marked success, so much so that some of the American Church papers are protesting against his acceptance of the post of assistant to Bishop Bedell.

CHINESE BRIDE.—The Rev. Francis L. H. Pott, one of the missionaries of the Protestant Episcopal Church of the U.S., at Shanghai, was married in St. John's chapel, August 22rd, by Bishop Boone, to Miss S. N. Wong. Mr. Pott is a son of James Pott, of the firm of James Pott & Co., booksellers, at 12 Astor Place, New York, and a grandson of the late Dr. Hawks, of New York, and Miss Wong is a daughter of our first native convert and missionary, the late Rev. Kong Chai Wong, who died about two years ago after thirty-five years labor in our Chinese missions. Although the ceremony was performed in English by Bishop Boone, the Chinese custom in dress and attendant ceremonial was observed. The bride, a young woman of unusual intelligence, was dressed in Chinese raiment. This is generally a brilliant red, but on this occasion the color was pale pink. The ceremony began on the evening of August 23rd, and lasted until the next evening, the usual Chinese festivities being observed. There were feasting and fireworks and all the brilliant festivities attendant upon a Chinese marriage between people of high rank.

GLORIOUS RESULTS INDEED.—The Bishop of Durham at a recent meeting in behalf of the Society for the Propagation of the Gospel, made the following statement, and gave that Society a large share of credit for these "glorious results": "There are now fourteen African Bishops. Not one of those dioceses existed till Her Gracious Majesty had been on the throne fully ten years. There are nineteen Sees in British North America, and only two of

them were in existence at the commencement of this reign. There are now thirteen Australian Sees, and the first of them was created just about the time Her Majesty ascended the throne. There are eight Sees in New Zealand and the Pacific Islands, and not one of them existed at the commencement of the reign. Let us ask ourselves what a See means? It means the completion of the framework of a settled Church government; it means the establishment of an Apostolic ministry, which we believe was especially ordained by God to be the means by which the ministrations and the gifts of the Church of Christ should flow to men. It is the enrollment, as a corporate unity, of one other member of the great Anglican Communion."

BECOMING.—The Diocese of Michigan is acting nobly and becomingly toward the family of the late Bishop Harris. To his widow his salary was ordered to be paid to the end of the conventional year; she may if she desires, remain in the Episcopal residence for a twelve-month, and an effort is being made to raise for the family a fund of \$30,000. It will be successful says a contemporary.

SIN.—If one takes up the Bible he sees how Bible writers speak of sin as the only evil in the world and what names they call it—Corruption, Defilement, Uncleanness, Pollution, Filthiness, Vileness, Abominableness, Perverseness, "that abominable thing I hate."

The book that makes light of sin is not a book according to God; the man or woman that makes light of sin is not after God's heart. Sin is an evil and a bitter thing, that had to be atoned for at great cost, even by the death of the Son of God.—*Selected.*

A REMINDER.—The proprietor of the *New York Mail and Express* each day prints at the head of its editorial columns a passage selected from the Bible. Being questioned by a reporter as to the reason for this course, he replied: "I print the text because I think it desirable that men who are necessarily absorbed in business should be reminded of the words of their Heavenly Father. Some people poke fun at me for it, but I don't mind it. It is God they ridicule, not me. As long as I am associated with the *Mail and Express* I shall publish a text from the Bible every day, and print it in the same place, so that my readers may know where to look for it."—*Southern Churchman.*

SPECIAL NOTICE.—Clergy or others desiring SPECIMEN COPIES of the *CHURCH GUARDIAN* can obtain them by addressing the Editor P. O. Box 504, Montreal.

A Subscriber in Ontario, bears this testimony:—"I would not like to be without the *CHURCH GUARDIAN* now, as I have been taking it for the last seven years. I think EVERY CHURCHMAN SHOULD HAVE IT."

WE WANT 10,000 Subscribers; who will help in securing them?

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA-SCOTIA.

PICTOU.—A cheerful and hearty service was held in St. James' Church on Thanksgiving morning, at which there was a good congregation in attendance. Besides the harvest hymns the appointed psalms were chanted, and an anthem, "The Eyes of all wait upon Thee," well rendered by the choir. The short sermon by the Rector was from the text, "It becometh well the just to be thankful," Ps. xxxiii. 1.

During the presentation of the alms which were given in aid of the Widows' and Orphans' Fund of the Board of Home Missions, the hymn "Holy Offerings" was solemnly sung.

A Missionary meeting will be held on the 28th, at which Dr. Partridge will address the congregation on Diocesan Missions, and work for the B.H.M., will be inaugurated.

NEW ROSS.—The account of our 9th Annual Sunday-school picnic was purposely deferred, as will shortly appear. It was held September 20th, and a pleasanter day for the season could not have been wished; though the attendance was smaller than usual that did not affect the proceeds, as we took in fully \$156.56, the largest sum yet thus realized; excellent order prevailed all day. Details of the affair were much the same as on former occasions, so let us in this respect at least be Shakespearian. After some repairs, &c., on the foundation, to secure interior walls, made by our kind willing people, there arrived on Oct. 25th, Mr. Richard Harley, an able and successful church decorator, from Lunenburg, with two excellent assistants—Messrs. W. Messer and H. Smith—who at once began the long needed finish and adornment of the interior. All the woodwork was handsomely treated in light and dark stains and varnished; tasteful but chastely simple stencil designs were put upon bands above the dado and under the plate, while advantage was taken of every feature to heighten the general effect. The party left Nov. 12, with \$150 cash down, together with our sincere thanks for their conscientious attention to the contract, and for their valued aid at a small Varieties concert held on our premises November 8th; the work is certainly a capital advertisement for those who did it. On Thanksgiving day the Church, in its new and attractive dress, was re-opened with fair attendance and \$33 at the Holy Communion. The sermon, on St. James i. 17, was a combined reference to the duties set forth by the day itself and to the vastly improved appearance of the Church.

BRIDGETOWN.—At the request of the Rector Rev. L. M. Wilkins, a meeting was held at the Rectory some little time ago for the purpose of devising means whereby to pay off the debt on the new Church; there was a large attendance both of the ladies and gentlemen of the parish and much enthusiasm was manifested on the subject. It was unanimously resolved that a series of socials or entertainments should be held each month during the ensuing winter and a good committee was accordingly appointed to see this resolution carried into effect. The first of these socials came off on the evening of Thursday, the 15th inst, being Thanksgiving Day, and proved quite a success realizing \$50, which amount was supplemented by a generous donation of \$20 from Miss Hamilton, late teacher of the Intermediate department in the public school, and another of \$5 from a lady parishioner, making in all \$75 towards the funds of the Church. The ladies of this parish seem indefatigable in their exertions and have determined, we are told, not to desist until the debt has been lifted from their beautiful little Church.

AMHERST.—Rev. C. F. Wiggins, Rector of

St. Paul's, Sackville, N.B., officiated in Christ Church on Sunday, 18th, at Matins and Evensong, and delivered two admirable and impressive sermons. Rev. V. E. Harris taking the duty at Sackville. On Monday, Mr. Harris was suddenly summoned to the bedside of his father, who was very ill at his home in Annapolis, and the reverend gentleman only reached there about two hours before his father entered into his eternal rest. We tender our sympathies to the bereaved.

ANNAPOLIS ROYAL.—We regret to announce the death of Robert J. Harris, Esq., at the age 75 years—one of our most respected residents.

Mr. Harris, who was one of the promoters of the Lequille Woollen Mills in early life, and later in life of the firm of Robinson and Harris, druggists, was widely known and respected throughout this part of the Province, and in our town took an active part in all matters of public interest, holding from town to time positions of much prominence and trust.

He was in religion a consistent churchman, was frequently a churchwarden, and for the past twenty years has been clerk of the Vestry of St. Luke's Parish. For upwards of fifty years he never failed (except on two occasions) to attend the business meetings in connection with the parish, and in all Church work was ever ready to do what was required of him.

His children, who are somewhat widely separated, and engaged in different professions and business occupations all assembled together at the old home last evening for the first time in their lives, but for a sad purpose.

At the funeral the body was reverently borne into the church by the six sons, and at the conclusion of the service, in what was once the private burial grounds of the Harris' family, the grave was carefully filled in by them before leaving.

Mr. Harris was the father of the Rev. V. E. Harris, of Amherst, N.S.

CAPE BRETON.

LOUISBOURG.—The regular meeting of the Sydney Rural Deanery was held at Louisbourg during the Octave of All Saints. There were present Rev. Rural Dean Smith, B. D., Rector of St. George's Church; Rev. T. F. Draper, M. A., Rector of St. Bartholomew's, and Rev. W. J. Lockyer, Rector of St. Paul's. The secretary, Rev. R. D. Bambrick, was unavoidably absent owing to illness in his family. Rev. Samuel Davies of Baddeck, does not take much stock in Deanery meetings, and, as usual, was not present. The Vigil service was held at St. Bartholomew's, at which Evensong was said by the Rector, and the Sermon was preached by the Rural Dean upon the subject of "Saints."

As usual it was a learned and practical discourse, in which the Catholic doctrine of who are Saints on earth, and the mutual relations which exist between them and the Saints in Paradise were plainly and lovingly set forth. Apart from many other benefits which the assembled clergy and congregations derive from those meetings, we owe a debt of gratitude to our Rural Dean, for the sound doctrinal teaching which in his sermons he never fails to impart.

Holy communion was celebrated the next morning at 10.30, at which the Rural Dean was celebrant, assisted by the Rector; the sermon being preached by Rev. W. J. Lockyer, upon the subject of "the Priesthood of the Laity," from the text Heb. xiii. 15. The offertory was devoted to the clergy W. and O. Fund. After luncheon at the Rectory the usual business of the Deanery was carried on; the 1st chap. Epis. to Titus was read in Greek and discussed at length, and certain resolutions passed with reference to clerical supply for St. Peter's. Having an hour to spare the Rector very kindly drove the visiting clergy to Lorraine to inspect the results of his people's

latest efforts and his own handiwork in the shape of a very pretty little Gothic church, which he hopes to have ready for consecration by next year, and towards which he will be pleased to receive any offerings of those interested in such work. This little church, with its lantern topped tower surmounted by the emblem of our Salvation stands by the road side, midway in the village, and, being free, unappropriated, and *always open*, let us hope that it will be regarded by all passers by as, their Father's House, where He is always present, and where His children may sanctify their daily walk and conversation by private prayer and meditation—alone with God.

A missionary service was held in the evening at which the Rural Dean and Rector spoke very earnestly to the large congregation, upon the privilege and duty of giving to God, by assisting in the extension of His church at home and abroad. The offerings were given to B. H. M. All the services were bright, hearty and devotional, Rev. W. J. Lockyer acting as organist.

COW BAY.—The Parish Church of St. Paul's has just been made the depository of two offerings to God, viz., a memorial window and an altar Cross. The window was presented by Messrs. Vooght Bros., of North Sydney. The three pannels into which it is divided are filled with a blended Cross and Crown; an angel bearing a scroll upon which is inscribed "Thy will be done"; and an anchor; the filling-in consisting of other miniature Christian emblems. The inscription is all follows:—"To the glory of God." And in loving memory of Augustino Belloni, May 18th, 1887. Grant him Lord eternal rest." The work was executed by Messrs. Spence & Sons, and reflects great credit upon their establishment.

The Altar Cross is the offering of a devoted member of the Church who wishes to remain unknown. It was made to order in London, and is a beautiful specimen of ornamental brass work, set with real blood stones and crystals.

Upon the base is beautifully engraved as follows:—"To the glory of God."

And in loving memory of one in Paradise—Presented to St. Paul's Church, Cow Bay, All Saint's Day 1888.

The Chancel and Sanctuary have just been wainscotted with ash and walnut and the remaining plaster painted with maroon, and stencilled with gold; a sufficient amount of material still remains on hand to finish the body of the Church in like manner during the coming winter.

This too is "In memoriam," and bespeaks the love of a member of the American Church, and a personal friend of our Rector.

The materials for a new Church at "Reserve Mines" are now on the grounds, and we are in hopes of having it ready for service within a few months.

A mission station has been opened up at the extreme western part of the Parish, and is already productive of much good.

For these and all other blessings; God's holy name be praised.

DIOCESE OF FREDERICTON.

CHATHAM.—A Missionary meeting under the auspices of the Diocesan Church Society was held in St. Mary's school room, on Monday Nov. 5th. Rev. Dean Forsyth, Rector of Chatham, presiding. The deputation present included Rev. Canon Brigstocke, of Trinity Church, St. Johns; Rev. D. V. Gwilym, of Richibucto; and Rev. J. H. S. Sweet, of St. Andrew's, Newcastle. After the hymn, "Come, Holy Ghost, our souls inspire" was sung, prayer was offered by the Chairman.

In stating the object of the meeting, which was to hear a presentation of the claims of the

D. C. S. for aid in its work, the Chairman emphasised the fact that Chatham, which is one of the self-supporting parishes of the Diocese, had, in the last year, doubled its contributions of the previous one, to the Society.

The first speaker of the evening, Rev. Mr. Gwilym, was then introduced, and delivered an eloquent and instructive address on the historical claims of the Church of England. He argued from historical data, that it was the British Church that had made England what it is to-day—foremost amongst the nations of the world. He traced British history in its relationship to Christianity, from the time of Claudius Cæsar to the Reformation, showing that the British Church was founded by the direct authority of St. Paul, and maintained itself in its three-fold order of the ministry until the time of St. Augustine, whose mission was only to one kingdom of the Heptarchy—that of Kent—the other six kingdoms having been converted by Celtic missionaries independent of and antecedent to the efforts of the Italian Church. It was not until 1066—at the time of the Norman conquest—that the British Church recognized the authority of the Pope, nor was it aught but the desire of the people for a return to the ancient and scriptural usages sanctioned by the Church's founders in Britain, that led to the Reformation. Mr. Gwilym closed his interesting address by an eloquent statement of the Church's distinctive doctrines and claims upon the people.

After the hymn, "Spread, Oh Spread, Thou mighty Word" was sung, Rev. J. H. S. Sweet spoke of the progress of the Church of England in this province, showing, amongst other things, that, at the time New Brunswick was made a separate diocese—in 1845—under Bishop Medley, there were only 22 missions, while in 1887, there were 69 missions or parishes, the increase being at the rate of a mission a year, in the 40 years. The clergy had increased in the same period from 28 to 70. There are 147 churches now in the Diocese and more are needed. In the old days the Society for the Propagation of the Gospel almost entirely supported the clergy; now, a majority of the parishes pay all their own expenses. In 1869 the S. P. G. gave \$13,976 to the churches of the Diocese; now it gives only \$6,000. In 1846 the parish of Chatham was able to give only \$100 towards the work of the Church in the Diocese, although its clergyman's salary was paid by the S. P. G. But, now, it not only pays its own parochial expenses, but also contributes to the D. C. S. for its mission work. This year out of \$29,656 devoted to the work of the D. C. S. \$22,984 were contributed by the members of the Church in the Diocese, while last year out of \$26,214 so devoted, only \$17,828 came from the Diocese. This showed the increasing interest felt by the people of the Church in her home work. The increase in persons confirmed and also in the number of communicants added to the Church was encouraging. In 1887 there were 477 confirmations and 3,600 communicants. In 1887 there were 680 confirmations and 6,308 communicants—besides the communicants in twelve parishes from which no returns were yet received. It was the increase of the Church's work that led to the people of the Church being asked to contribute more largely and generally to the funds of the D. C. S.

Rev. Canon Brigstocke was the next speaker. He said he was present to tell of the Church's needs. The fact that she had needs showed that God was providing her with work and that was an appeal to her people to provide means to support her undertakings. The officers of the D. C. S. found, last year that the needs were the more increased, because while there were new fields of missionary work opened the grant heretofore received from the S. P. G. was being gradually lessened. This led to the necessity of assessing the parishes of

the Diocese to a greater extent. The officers of the Society found that the only effective way of getting the people of the church to respond to their calls, was to go among them and place the requirements of the Diocese before them—to enlist their hearts in the work—and when their sympathies were secured their money was readily contributed. Notwithstanding the progress made by the Church in the province since 1845—a progress for which we thanked God—he did not think as much as was possible had been done in that direction. Some said instead of asking for increased contributions, the Society's endowments, amount to \$120,000 might be drawn upon, but these are already applied and are, therefore, not available for the current expenses of the Diocese. The S. P. G. grant is really more than we should expect to receive, in view of the ability of our own people to help themselves and the claims of Africa and other missionary fields for aid. Those who were the principal contributors to the funds of that Society were less able, on the average, to help Canadians than the latter were to help themselves and, that being so, the Church in New Brunswick should not longer require outside aid. To fill all the missions of the Diocese required \$10,000 of voluntarily subscriptions. If the 40,000, or more, members of the church in the province gave an average of 25 cents each, it would furnish over \$10,000, which would be more than was now contributed by them, while \$1.50 each from the Church's 5,000 communicants would be ample. The people of the Church should better understand their privileges and learn to consecrate more of their increase to God's work. More co-operation on the part of the laity was required. Every member of the Church should feel their responsibility and recognize that its work depended on the united efforts of all—on the laity as well as the Bishops and clergy. Generals and other officers need the army of men behind them and their work could not be carried on without their co-operation. Unless the Bishops and clergy were helped and until they got the sympathy, interest and money of the laity, their best efforts must fail.

A matter of importance requiring the earnest consideration of Church people was the position of their incapacitated clergymen. Men who had done their full allotment of work in the ministry of the Church of the Diocese, were obliged to remain in charge of churches when their age and growing infirmities, as well as the interests of their parishes, required that they should retire. The government gives pensions to its aged servants and the Church should do no less. The Diocesan fund for this purpose amounted to only six or seven thousand dollars, which was altogether inadequate and it should be considerably augmented.

Another need of the Church arose out of the fact that this was a maritime diocese. Its prosperity depended largely on its shipping business, and a mission for sea men ought to be established. There are sometimes 600 sailors in port at St. John's and, no doubt, large numbers at Chatham and other ports. Our obligations to this class of men ought to be recognized by a Diocesan effort. A mission might easily be maintained in St. John, but the work should be a general one in the interest of the church.

He was glad to see the children present. When Joshua went up against Jericho, it was not only the men of the army who took the city, but also the priest, women and children, so the whole host of the church should combine to promote her work. The wisdom, courage, hope, love and prayer of all should be engaged in the carrying on the work and then the church would go forward, fair as the moon, bright as the sun and terrible as an army with banners.

The closing hymn, "Jesus shall reign where'er the sun" was sung and the meeting

closed with the benediction, pronounced by the Chairman.

On the following day, Nov. 6, the deputation proceeded to Bay du Vin, where a missionary service was held in the Church of St. John the Evangelist. The shortened form of evensong was said by the Rev. D. Forsyth, Rector of Chatham, and the lessons were read by the Rev. J. H. S. Sweet, of Newcastle; appropriate missionary hymns were sung and eloquent addresses delivered by the Revs. Canon Brigstocke and D. V. Gwilym, the latter setting forth the Historical claims of the Church upon the allegiance and support of the British people, and the former dealing with the present needs of the Diocese of Fredericton in carrying on her missionary work. The Church was well filled with an appreciative congregation, a large proportion of whom were men who had in many instances walked considerable distances on a dark, unpleasant night, in order to attend the service. On the following morning, Nov. 7, a Harvest Thanksgiving service was held in the Church of St. John the Evangelist, which was again well filled; the Holy Eucharist was celebrated by the Rector, and an able sermon was delivered by Rev. Canon Brigstocke. The special Harvest Thanksgiving service of the Diocese was used, the prayers being read by the Rev. D. V. Gwilym, and the lessons read by the Rev. J. H. S. Sweet. The handsome Church was appropriately decorated with grain and flowers, and the service was altogether very hearty and interesting.

The deputation having enjoyed the kind hospitality of the Rector and of Mrs. Alexander Williston, whose house has always been a home for the clergy, set out in the afternoon for Newcastle, and after a drive of 27 miles in muddy roads, arrived there somewhat late, but still in time to hold a missionary meeting in the school-room of St. Andrew's Church. For an hour and a half the attention of the audience was entirely engaged in listening to the able addresses of Canon Brigstocke and Rev. Mr. Gwilym, whose forcible presentation of the Church's claims and the needs of the Diocese cannot fail to result in much good. After the meeting the deputation were hospitably entertained at the Rector's, where the appetites which had been sharpened by the lack of time or opportunity to take food for 12 hours, were duly satisfied about midnight, after a veritable missionary experience. On the following day the deputation returned to Chatham where another missionary service was held in St. Paul's Church: the Rector said the prayers of shortened evensong and Canon Brigstocke read the lessons. Special missionary hymns were sung, and very eloquent and interesting addresses were delivered by Canon Brigstocke and Mr. Gwilym, who were listened to with unflagging attention by the congregation to a late hour. After the service Canon Brigstocke returned to St. John, and Rev. Mr. Gwilym returned to Richibucto, on the following day.

On Nov. 14, the 4th Anniversary of St. Mary's Juvenile Guild was celebrated with a service in St. Mary's Chapel, Chatham, at 7.30 p. m., and a social meeting afterwards in the School-room. Several of the clergy of the Rural Deanery were prevented from attending, and the Rev. W. J. Wilkinson, A. M., of Bay du Vin, was the only one present with the Rector. The service however, was as usual well attended and interesting.

The annual meeting of the Guild was held on Monday, Nov. 12, at which the following officers were elected for the ensuing year:—Mrs. W. B. Howard, Lena Goggin, Marion Johnstone, Vice-Presidents; Fred. Blair, Secretary; Rev. D. Forsyth, Treasurer.

DIOCESE OF MONTREAL.

LACHINE.—A loyal and venerable Churchman has recently passed away, the head of the oldest family in the parish. Edward Wilgress,

Eqg, the eldest son of the late Lieut. Col. Wilgress, R. A., died in patience and resignation to the divine will on the 13th inst., at the ripe age of eighty years. He was universally respected, as was testified at the funeral, being followed to the grave by Roman Catholic and other denominations; several of our clergy were present, including the Lord Bishop of Montreal, Revs. Canon Fulton, Rural Dean Renaud, Edmund Wood and Arthur French, of St. John the Evangelist, Montreal.

The last solemn rites were performed by the Rev. H. J. Winterbourne, Rector of the parish. During the service in the Church the choir chanted Ps. 90, and sang the hymns, "Now the Labourers task is o'er" and "The Saints of God their conflict past," followed by the *Nunc Dimittis* as the body was borne out of the Church which the deceased loved so well. At the request of members of the family the sacred edifice was arrayed in festal hanging, four vases of beautiful flowers being on the re-table. On the following Sunday the services had special allusion to the solemn event, appropriate hymns being sung, and sermons preached by the Rector. The morning discourse was founded on the text, "Lord, Thou hast been one dwelling-place from generation to generation," in which reference was made to the deceased who had ever been unfailing in attendance at the services of the Church, and a constant and devout communicant. The Rector remarked that "For half a century or more Mr. Wilgress was a regular attendant in this hallowed house, and acted for many years in the capacity of Churchwarden, being also a representative for this parish in the Diocesan Synod until the present year, when failing health and strength obliged him to resign that office. Among many excellencies of life and character I might mention his kind and courtly manner, his almost passionate fondness for young people and children, his generous and liberal contributions to any cause or object which enlisted his sympathy, and his warm hospitality to which the speaker can bear grateful witness. During his last illness he was patient and resigned to the will of His Heavenly Father, and we humbly hope and believe, he now rests in the peace of the Paradise of God. He has gone to his account, and a voice comes from that newly-made grave to-day, only a few yards from this pulpit, and says to each one of us, 'Follow me only as far as I followed Christ'; 'What faults you saw in me, take care to shun, and look at home, there's something to be done.' Yes, there's something to be done yet in amending, by God's grace, what is amiss in each of our lives and character."

May we individually make that prayer of the old Law giver and our own while life lasts, "So teach us to number our days that we may apply our hearts unto wisdom,"—the wisdom of getting ready for eternity.

DIOCESE OF ONTARIO.

KEMPTVILLE.—The day set apart for Intercession in connection with Sunday-schools throughout the world, was duly observed in the Patton Memorial Church, Kemptville. The Holy Communion was offered in the morning and a special address was given by the rector, Rev. Mr. Emery, to Mothers; in the afternoon there was a large attendance of Children at a special service for them when the Rector delivered an address suited to them. The venerable superintendent, Mr. Leslie, at the request of the Rector, made a few valuable remarks. The children's offertory was devoted towards starting a Sunday-school library for Powagsen, a place in the Algoma diocese to which some of the Kemptville Churchmen have gone to reside, and where there is no Church service. In the evening the Rector specially addressed the Fathers.

On the day of general Thanksgiving there were good congregations; the Holy Eucharist

was offered, and the children were catechized twice, both at the morning and evening services. The offertory was devoted to work in the diocese of Qu'Appelle.

The parish Sunday-school is in a very flourishing condition and showing constant signs of improvement. The "Ministering Children's League" is in a healthy condition; there were no less than seventy-five present last Saturday. They are hard at work making up underclothes and other articles, for the convalescent Home in Ottawa. The children of the League gave an entertainment last month, when they realized fifteen dollars.

LOMBARDY AND PORT ELSLEY.—This parish which has been vacant ever since the resignation of the Rev. A. J. Fidler through ill-health a year ago, has just been filled by the appointment of the Rev. R. W. Rayson. It has two churches, Holy Trinity at Lombardy, and St. James at Port Elmsley; both were considerably beautified by the exertions of the late Incumbent, and are well fitted for reverent and dignified services, the women of Lombardy having insisted on a chancel being built when the old frame church was veneered with brick. There is a strong band of faithful laity and a good choir at Holy Trinity, and a fair choir which can be made into a good one by a little patient work at St. James. Fortunately the new Incumbent has had many years experience in choir work and teaching, and will be able to build on the foundations laid by his predecessor.

Money is to be raised to build a parsonage and a considerable sum is already in hand, chiefly from a sum left by will for the good of the parish. This is a way of helping on Church work which is worthy of imitation in other parishes.

DIOCESE OF TORONTO.

TORONTO.—The new Church of St. Augustine's corner of Spruce and Parliament sts., was opened on Sunday, the 11th inst, with special and appropriate services; large congregations attended and the Church was beautifully decorated with flowers. Holy Communion was celebrated at 8 a.m., and at 11 o'clock the formal opening took place the service being full choral, and the Lord Bishop of the Diocese the preacher; the Rector, the Rev. G. J. Taylor, and Rev. Mr. Gurd both took part in the service. The Bishop preached an admirable sermon from the text Ps. lxxxvii. 3, in which he referred at length to the Apostolic and Historic character of the Church of England; he also explained the position taken by the Lambeth Conference on the question of the Reunion of Christendom, and in concluding his able discourse said: "Our Church people in this land do not take the pride which they should in their Church; they do not inform themselves as to her History and her record; in the face of the over-whelming numbers of non-conformists around them they are rather disposed to assume an apologetic attitude. This need not be so. The Church in this diocese, and especially in this city, has no cause to be ashamed of its record. This is the *seventieth new Church* which has been opened in the Diocese during the *nine and a half years* of my Episcopate, and the *thirteenth* in the present limits of the city.

I rejoice with you to-day, and offer you my sincere congratulations on the successful completion of a great work. You commence your new life as a congregation to-day; I exhort you, brethren, to take a pride and delight in your Church. Be zealous for its honour. Remember that it is in your hands and keeping; what you are as members of the Church, the reputation of the Church will be. Above all things pray that God may be present in all the ordinances of His house by His Holy Spirit; and then, with the Divine blessing on the min-

istration of the Word and Sacraments, you will have the true marks of the true Church of the living God. This Church will fulfil in its measure the picture of Jerusalem and be a joy to many, and win the praise of the faithful, which is the due of every Church that is faithful to its Divine type. "Glorious things are spoken of Thee, thou city of God."

At the close a liberal offertory was taken up, and the Holy Communion was celebrated.

In the afternoon Rev. J. D. Cayley sang the service, and Rev. T. W. Paterson preached a sermon. In the evening Rev. John Pearson, of Holy Trinity, officiated.

TORONTO—St. Matthias.—During Advent the Litany will be sung on each Wednesday at 8 p.m., in the Church, followed by a sermon, 1st Wednesday, Rev. C. H. Shortt; 2nd Wednesday, Rev. R. J. Moore; 3rd Wednesday Rev. Rural Dean Swallow.

There will be Evensong with Address each Friday at 8 p.m., in the Chapel.

On All Saints' Day, the Choir paid a visit to St. Matthew's Church, De Grassi Street and sang Evensong. The Church was filled, and the service was very hearty. The Rev. George Natrass preached.

On Thursday, December 13th, the Girls' Friendly Society, assisted by some friends, will hold their Sale of Work. The proceedings will be enlivened by music, vocal and instrumental. It is hoped that members of other congregations, will patronize the Sale very liberally. The articles to be disposed of will be found useful for Christmas presents.

The Secretary-Treasurer of the C. W. M. A. desires to inform the Church people of Canada generally, and others who may take an interest in the subject, that she is constantly receiving applications for gifts of surplises for the poor parishes both in Algoma and Toronto dioceses.

The funds of the Society will not at present allow any more of these very necessary articles to be furnished gratis and she therefore earnestly asks contributions for this purpose. Address Mrs. O'Reilly, 37 Bleecker Street, Toronto.

DIOCESE OF NIAGARA.

NORVAL AND STEWARTTOWN.—Sunday, Nov. 4th, was an eventful day in this parish, when the Rt. Rev. the Lord Bishop of Niagara, administered the Apostolic rite of Confirmation to twenty-five candidates, nineteen in Norval, and six in Stewarttown. There was a choral celebration of the Holy Communion in Norval, following confirmation; at which there were sixty-five communicants, including the newly confirmed; His Lordship was the celebrant, assisted by the incumbent, the Rev. H. A. Bowden, as server; there were overflowing congregations at all the services; the offertories were large. The Bishop's addresses were greatly appreciated by all, and deeply impressed the candidates (several of whom had been members of other denominations), and were full of wise and loving advice.

His Lordship, during his short stay in Norval, was the guest of Mrs. James Pettigrew. He dined on Sunday at Mr. Wm. Thompson's, Ashgrove, and took tea at Col. Murray's, in Stewartton, and was hospitably entertained.

The Church in Norval has undergone considerable repairs and alterations of late, including a new pulpit, reading desk, and credence table; and the Ladies' Aid Society (late formed) have furnished a very handsome vestry, new carpet and Episcopal chair, all of which were sorely needed. Too much praise cannot be given to Miss Buchanan, the indefatigable Secretary of the Ladies' Aid, through whose exertions the new vestry was initiated and completed. The musical arrangements on Confirmation day were ably carried out by our estimable organist, Miss Annie Pettigrew,

who, for many years past, has given her talents and time to the Master's service.

NIAGARA.—The handsome silver chalice paten and silver mounted cruet, gothic in form and the brass altar vases used at the opening of St. Matthew's Church, Hamilton, Rev. C. E. Whitcomb, rector, were the work of the Gorham Mfg. Co., New York, silversmiths.

MOUNT FOREST.—The impressive service of induction was held Tuesday evening in St. Paul's Church, the Rev. Elwin Radcliffe, B. C. L., of Arthur, being duly given jurisdiction as Priest in charge. The venerable Archdeacon Dixon, of Guelph, assisted by five clergymen took part in the service—the Archdeacon also preaching. The sermon was an earnest and eloquent exposition of the Pastor's duties. The following morning the Rural Dean of Wellington assisted by the Rev. C. E. S. Radcliffe and the Rev. R. T. W. Webb celebrated Holy Communion, Mr. Webb also addressing the goodly number present in impressive and beautiful words. Wednesday evening, 14th inst., the Rev. Dr. Body of Trinity University and others spoke. The following Sunday evening the retiring rector, Rev. R. S. Radcliffe preached his farewell sermon to a congregation as large as the church could accommodate. Had the church been larger the congregation would have been larger, for many had to turn away on account of not being able to find room inside, all of which is indisputable proof of Mr. Radcliffe's popularity, not only among his own people, but the citizens of Mt. Forest generally. When we say we wish the reverend gentleman long life and prosperity in his calling in his new field of labour we only echo the sentiments of the public at large.

An exceedingly interesting meeting on behalf of the University of Trinity College, Toronto, was held at the residence of Mr. E. C. Wood on Tuesday afternoon, 13th inst. The Rev. Rural Dean Belt as chairman introduced the Rev. Dr. Body, Provost of Trinity College. The Provost in a very pleasing address gave very interesting information about the growth of Trinity during the last eight or nine years. The University has all the higher faculties granting Degrees in Arts, Medicine, Law, Music and Divinity. The graduates of the University now number 1000 and are to be found in all walks in life and in every part of the world. During the last seven years over \$110,000 have been added to the capital fund and the number of Professors and Lecturers have been doubled. The Provost also spoke of the new college for women in connection with Trinity University. This college, called after St. Hilda, niece of Edwin, King of Northumbria, has been opened this autumn and aims at giving a thorough Arts education with every home comfort. After remarks by several gentlemen present, including Rev. R. S. Radcliffe, Messrs. Hagarty and Shields of the High School, Mr. Clapp, Public School Inspector, and Dr. Meikel, the meeting closed with a vote of thanks to Mr. and Mrs. Wood for the use of their house.

PROVINCE OF RUPERT'S LAND

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSEHAWK, MACKENZIE RIVER, ATHABASKA, QU'APPELLE AND CALGARY.

DIOCESE OF RUPERT'S LAND.

The following is the continuation of the Bishop's address at the Diocesan Synod:

His Lordship, before concluding his address to the Synod referred at some length to the negotiations with respect to an Industrial School, which had taken place between the Rev. E. F. Wilson, of Sault Ste. Marie, the Government, and himself. He stated that after considerable

negotiations the Government grant had been increased to \$100 per head, and it had also undertaken all responsibility with regard to the site and buildings, Church land in the parish of St. Paul having been acquired for the purpose; and plans for the buildings having been considered and adopted. He expected that the foundations would be commenced this autumn, and thought that a grant of £100 in aid of the work, from the block grant of the C.M.S. would be made.

He also stated that the Government had come to the assistance of Mr. Wilson, who had established a training school at Elkhorn, in his Diocese, and of which he had become patron; on the understanding, however, that there was no financial responsibility resting on the Diocese either now or in the future; as he felt that the Diocese had as much as it could do in connection with the school firstly mentioned.

His Lordship also referred to a resolution received from the Synod of Toronto in regard to the proposed union of the Church in British North America under one Ecclesiastical jurisdiction; and having read to the Synod the resolutions requesting him to communicate the report of the Committee of the Synod of the Diocese of Toronto upon this subject, the Bishop said: I have, however, to say respecting it that it is in my opinion entirely impracticable. It makes no effort to adapt its suggestions to existing circumstances. It refers to the Church in Australia. Now the following is the position of that Church as I learned it from the Primate, the Bishop of Sydney. There is a General Synod of all the thirteen Australian dioceses, over which the Bishop of Sydney, presides as permanent Primate. Under this it is permitted to form Provincial Synods under Metropolitans. Only one has yet been formed, consisting of five dioceses, over which the Bishop of Sydney presides as permanent Metropolitan; but he told me that he expected there would shortly be a Provincial Synod of Melbourne. He did not say that these Provincial Synods were continuous with civil provinces, but, if there was a confederation of the civil provinces of Australia, they would certainly continue. The suggestion of the Toronto Synod would dissolve the present Provincial Synods and create new ones simply for Ontario and British Columbia at present. If our friends in the Eastern Provinces, who are anxious for a union of the churches under one Ecclesiastical jurisdiction, would accept existing conditions and work for a General Synod to represent the present two Ecclesiastical provinces and that of British Columbia, which may be shortly expected, they would be likely to secure their object more readily. I should personally be determinedly opposed to any other arrangement. But I am quite willing for this, if it can be established under conditions satisfactory to us in view of the difficulty of our representatives attending. I may say that I understand the Metropolitan of Canada and the Bishop of Columbia to hold the same views as myself."

After the Bishop's Charge, the Treasurer, Mr. C. J. Brydges, moved the adoption of the reports of the Executive Committee and the Treasurer, and in doing so referred to the financial position of the Diocese. He said the hope expressed by His Lordship last year that by this meeting of the Synod, nearly, if not all the vacant missions would be filled, had not been entirely realized. The Executive Committee had been able to increase the number of clergymen of the Diocese by five, who had been working in the Diocese probably half the year, involving increased demands upon the funds at the disposal of the Diocese. There were still six missions which ought to be filled if men and the means could be found. As to the result of the operations of the past year, there were twenty-five clergymen now at work in the various missions of the Diocese. In consequence of the additional number there would be necessary for the current year, instead of a little

over \$9,000 paid for stipends, an expenditure of \$10,375 altogether. There was a total expenditure to be met of \$15,000. The question of the receipts was much more difficult. Last year there was received from Endowment fund interest, \$2,637.66; this year not less than \$3,000 might be expected from that source, as additional sums of money had been invested. The receipts from the English societies were estimated the same as last year. The Diocese had ceased to receive anything for home missions from the Church Missionary Society; but the Society continued to support the Indian Missions. Assuming that the same amount would be received from the S.P.G., \$7,565; these three amounts would realize altogether \$12,489, rather more than was received last year, (\$12,200). Other sources of revenue were, the Winnipeg churches; last year these gave \$630, and they were put down again for \$650, though it was hoped the amount would be larger.

The country churches were put down for \$900, last year they gave \$853. Personal subscriptions which last year amounted to \$123, were put down at \$150. Special contribution of \$500 from St. George's church, Ottawa, which had been received for two years, would, it was thought, be continued. Last year there had been received from the Domestic and Foreign Missionary Society of the Ecclesiastical province of Eastern Canada ELEVEN FIFTY FOUR. During the past four years there had been rec'd from Eastern Canada, in 1885, a total of \$1,938.40; in 1886, a total of \$4,013 including \$1,453.07 contributed through the committee of the Provincial Synod, and \$2,500 was the result of efforts made by the bishop of Saskatchewan, and Canon O'Meara in Eastern Canada. Mr. Brydges gave figures for several years past, showing that the amounts received from Eastern Canada had been gradually diminishing. For Indian missions there was a grant of £100 a year from the Church Missionary Society, also contributions from Eastern Canada, which in 1886 amounted to \$440; in 1887 to \$250, and last year to \$100, so that this also was apparently a dissolving view, and it was to be feared would by and by disappear. Hence he had not felt at liberty to put down an estimate for Eastern Canada except the subscription from St. George's Church, Ottawa. The total receipts on the basis explained would be \$14,689, while a total of \$15,000 would be required. Mr. Brydges had long been of the opinion that strenuous efforts must be made first to increase the subscriptions within the diocese, and then to endeavour to awaken the attention of the church people of Eastern Canada and get them to give more than at present they were apparently disposed to give. The foundation of the appeal to them was being able to show that under the circumstances the people here were doing all they possibly could for themselves. Generally there was a fair condition of things in the Province of Manitoba, and there would be brought into the country from the products of the soil more money, although there was a less satisfactory harvest than last year when the harvest was exceedingly good, owing to increased prices. There had been considerable immigration into the Province, and there was a feeling of greater confidence throughout the country. He believed that the receipts could be very considerably increased from the sources mentioned.

The Bishop observed that arrangements had been made for services in the places to which Mr. Brydges has referred to as vacant.

Considerable amusement coupled with a feeling of shame was evoked when the Treasurer stated that only \$11.55 had been received from Eastern Canada for the past twelve months. And this is the state of things, when Canadian Methodists and Presbyterians are straining every nerve to occupy this field, and sending money up here by thousands of dollars. Where is the Board of Domestic Missions?

His Lordship having nominated a committee to consider his charge and several notices of motion having been given.

Canon O'Meara seconded the motion for the adoption of the report of the Executive committee and the Treasurer. He spoke of the importance of considerably increasing the funds in order to keep pace with the immigration. He strongly recommended the holding of missionary meetings throughout the Diocese, as likely to result in increase of income and of information to the people.

Rev. Mr. Walton defended Eastern Canada from the charge of apathy, and mentioned a recent thanksgiving offer by a gentleman of \$200.

Dr. Baldwin held that a similar charge could be brought against Winnipeg, as the mission he represented could say that it had not received help from the city.

Rev. Mr. Burman advocated the employment of an organizing or travelling Secretary or superintendent of missions.

The discussion was continued by Mr. C. J. Brydges, Archdeacon Fortin, Rev. Mr. Flewelling, Mr. Thos. Gilroy, Dean Grisdale, and Rural Dean Pentreath.

The Bi-hop questioned the honesty of spending \$1,500 to raise \$4,000, hence he had not seen it in his way to encourage those who wished to have an organizing Secretary. Whenever the diocese was prepared financially to raise a considerable amount of money itself, he would be only too glad to avail himself of the assistance of a financial secretary.

Mr. H. M. Howell spoke of the three sources of income, the English societies, the other dioceses in this country, the income from endowment and this diocese itself. The Missionary collector must be persistent and ever to the front. As to a paid secretary, no better man could be got than Archdeacon Pinkham was, yet he could only raise \$1,600, while he was paid \$2,000.

[The remainder of the day's proceedings has not reached us.]

DIocese OF CALGARY.

CALGARY.—Bishop Pinkham reached home on Sunday morning after an absence of five months, four of which he spent in England attending the Lambeth Conference and advocating the claims of his diocese. He is looking a perfect picture of health and strength notwithstanding his hard work. Mrs. Pinkham and little daughter accompanied him from Winnipeg, where the family still reside. The Bishop preached at both services yesterday to full congregations. The offertories were devoted to the Diocesan Mission fund and amounted to \$44.

In the morning address the Bishop gave a glowing account of the warm reception he received all over England and the substantial aid received from private source as well as from the different Church societies, amongst which was £400 towards a See House for Calgary; £150 towards a Church School for Calgary, and many other sums and good promises. He also secured a grant of the stipend for a clergyman for the Red Deer District, one hundred miles north of Calgary. He has also secured a Curate for the Rector of Calgary, Rev. A. W. F. Cooper, M.A.; he is a student of St. John College, Winnipeg. He will work amongst the Church families surrounding Calgary.

Everything is prosperous and encouraging and we look forward to much good being done in this great country. The weather is simply delightful, some snow and hard frost, but almost every day the sunshine is almost hot. Rain and mud are scarcely ever seen in fall or winter.

DIocese OF QUEBEC.

WEST FRAMPTON.—After the Harvest Thanks-

giving services at West Frampton, the people's warden, Mr. Hugh Hurley, J.P., presented on behalf of the people, a new fur coat to the incumbent, the Rev. J. B. Dobbage, expressing the hope that he might "long wear it going in and out among them." The Incumbent expressed his gratitude and thanks for this token of their good will towards him.

CORRECTION.—The Rev. W. A. Adcock will have charge of Georgeville and Fitch Bay, under the direction of the Rev. R. C. Tamb, who has been appointed to the charge of the Mission of Magog and Georgeville. The Rev. F. M. Webster has been appointed to the parish of New Carlisle and Paspébiac—has been most warmly received by the people, and has been working most acceptably among them for at least a fortnight past, certainly ten days ago.

NEW CARLISLE.—Rev. Mr. Webster the newly appointed Rector for the Parish of New Carlisle and Paspébiac, arrived at the former place on Wednesday, the 14th inst. Thanksgiving Services were held in Paspébiac Church at 11 o'clock next morning, with Holy Communion, and at Carlisle at 7 o'clock p.m.; large congregations attended both services. The new Rector has the good will of both his congregations, who wish that every success and blessing will attend his ministrations amongst them. This parish is indebted to the kindness of Archdeacon Roe, who so kindly sent Rev. Mr. Webster to replace the Rev. S. Blaylock, lately removed to Danville, and in not leaving such a large and important place as this without a resident clergyman for any length of time. It was hoped that the Rev. Mr. Webster would have remained in Carlisle this winter instead of moving down to paspébiac, as he then would have had a much better opportunity of visiting and knowing his Carlisle congregation, (which furnish about two-thirds, if not more, of this parish), and also could have occupied the Rectory, but he probably is the best judge in this matter.

DIocese OF HURON.

The Synod of Huron will meet at the Chapter House on Tuesday, December 4th. The Executive Committee will meet at the same place on Monday, December 3rd, at 2.30 p.m.

LONDON SOUTH.—Anniversary services were held in St. James' Church, London South, on Sunday the 18th. In the morning the Rector preached a practical sermon appropriate to the occasion from Ezekiel's vision of the river flowing from the temple. He referred to the smallness of the stream at its beginning, then its growth in strength and influence, &c. He then shewed how God had helped the congregation. On Nov. 18th, 1877, Bishop Hellmuth opened this Church for divine service, the number of communicants on the occasion of the first celebration was 48; since then we have now 170 on one day. The erection of the building was commenced on the strength of a subscription list of about \$2,500—the highest point this ever reached was \$3,487. It required both faith and courage to face such an undertaking under these circumstances, but God gave both to the few who had the work at heart. There was still a debt on our School house, which was only paid a few years ago. Besides an addition to that building costing over \$1,000, is also paid. The Rectory was purchased a few years ago for \$3,720, and there is now only \$400 of debt on this property, and even this we hope will be paid before Christmas. The debt remaining on the Church last Easter was \$2,400, a large part of which is provided for by subscriptions. Thus it may be seen that from a very small weak beginning we have been gathering strength. But while helping ourselves we have not forgotten our duty to others. Our contributions to Missions has been

steadily increasing. In the whole diocese there are only four congregations giving more than St. James, as may be seen from the Annual report, and two of these are largely aided by endowment. The returns as published in the "Canadian Church Magazine" show that for contributions to Foreign and Domestic Missions ours stand second in the diocese. This is most gratifying and shows that while we have not been neglecting the wants of our own Diocese and parish. God has led us to remember others. But our success is more cheering if we view it from a spiritual aspect. Thank God, the preacher said, there is more spiritual life in the congregation than ever before. The Church has had a small beginning, but helped by God, she has been increasing in strength, influence and good works year by year. We have worked as a united people and God has signally helped us. The sermons were interesting in the extreme and many lessons drawn from the text were profitable—the source of all success was because God was in His Church as He was the source of the flowing stream.

In the evening His Lordship the Bishop of Huron preached to an immense congregation. The sermon was a master-piece, full of comfort, hope, and encouragement, and full of the Gospel of Jesus Christ. His Lordship has evidently lost nothing of his eloquence and burning zeal for the Master's cause. A synopsis of the sermon would not do it justice.

MITCHELL.—Thanksgiving Day was observed by a service in the Church here, which was excellently attended. The Rev. W. Davis, rector, of Woodhouse, took part in it, and baptized an infant grand-daughter, the child of Mr. W. R. Davis, editor of the Mitchell Advocate. The Rev. W. J. Taylor preached an earnest sermon, and in response to his appeal a very liberal offertory was taken for the poor of the parish.

CONTEMPORARY CHURCH OPINION.

The Southern Churchman, Richmond, Va. says.—

We are glad to see that our Methodist brother, the Rev. Dr. Neely, has written on "The Evolution of Episcopacy," as it concerns his Methodist people; his object, the Independent says, "to stamp out clericalism in the Methodist Episcopal Church." He shows that among Methodists there are but two orders of ministers—deacon and elders—and that there is no third order, but that their bishops (!) are only chosen to execute functions which elders have a right to do, but not chosen to do. This is the teaching of Mr. Wesley, who sent forth Dr. Coke as a "superintendent," and rebuked him for allowing himself to be called a bishop. Nine months before his death Mr. Wesley solemnly charged his preachers, "Be Church of England men still." "I live and die a member of the Church of England, and none who regard my opinion or advice will ever separate from it."

The Family Churchman, London England. says:—

Out of 830 Nonconformist ministers in Ireland, actually 800 have drawn up a memorial to Lords Salisbury and Hartington deprecating any movement towards Home Rule. Whatever else this may show, it indicates a striking want of sympathy between the Nonconformists of Ireland and the Nonconformists of England, who are the slavish adherents of Mr. Gladstone.

THE BOOK OF "EXODUS."

[A Paper read by Mr. H. L. Putnam before the St. George's Church, Y.M.A., Montreal.]

[CONTINUED.]

Creation stopped with one man and we are that man And to that man there comes the

call of God to leave the false pomp, and glitter, and wisdom of the world, of seeming realities, and go out into the desert to meet God. The desert then becomes to us as holy ground. And it is only when the pure atmosphere of this silent desert has become our native air that we are fitted to go (even then may be with fear and trembling), to lead others, &c., into its sweet solitudes, where the only bread of life falls straight from heaven.

How complete and harmonious the teachings of Scripture are when rightly understood! Compare for instance, the edict of Pharaoh condemning to death all the male children of the Hebrews, with the brutal massacre by order of Herod after the birth of Jesus. The cause is the same, and as a matter of course the effect must be the same; evil fearing good, seeks to strangle it in its infancy; in both cases as in every other case, evil must fail. How was it possible for the purposes of God to be thwarted or His footsteps stayed! and yet, do we not often fear, we live as though we feared that somehow or other God was in danger of defeat? Surely we have got off the track here somewhere.

Pharaoh thought the demands of Moses on behalf of the Hebrews "vain words," and insultingly sent them back to their tasks with their burdens doubled.

He had to learn the awful lesson that on whomsoever the stone of truth shall fall it will grind him to powder, and just in proportion to the stubbornness of the resistance will the punishment be. We can realize how hard it must have been for Pharaoh to believe that He, the mightiest autocrat of all the ages, He the creator of an earthly splendor, and representative of an earthly power, whose very ruins over-awe men to day, that he must be subservient to what he deemed the fact of an ungrateful Hebrew. And we, until we have learned that this solid earth in which we seem to plant our feet, and build our hopes so firmly, is but a floating bubble, when compared to an iota of God's truth, we have not caught the meaning and the power of the Master's words.

Pharaoh had to see the things that he loved most, the very things that he worshipped, become objects of loathing to him. He had to see the very highest hopes of his life blasted by death before he would consent to let the people go.

What a picture of the tenacity with which the natural man (as Paul calls it) holds on to the things of time and sense. Pharaoh was quite willing to have given the Hebrews time and place in Egypt to perform their acts of worship. He might have been willing to build them a temple specially, or set apart an Egyptian temple for their use; but this would not do; They could not worship on Egyptian soil. The very animals the Hebrews used for the sacrifice were the Gods of Egypt. The principle is, all or nothing. No niche in the pantheon will do for Christ; but down with the gods of the pantheon. If God is not all he is nothing. What an instructive incident too, is that early ill advised act of Moses in staying the Egyptians in defence of; or in revenge for one of his countrymen? How it reminds one of that impetuous and impotent stroke of Peter's, which was instantly rebuked by Jesus. The kingdom to be established was not the kind established by the sword. If we want an example of that kind look at the Turk.

Nor was this a kingdom to be established by policy and ecclesiastical statemanship. It looked like the death blow to the Hebrew's hopes, when Moses, the friend at Court, had to flee for his life.

What might he not have done for them if he had kept his place as the great Court favorite?

He might have lifted their burdens; given them a political status; brought about a union of the races; assimilated them to the Egyptian, and many other wonderful things possible to the politician. And no doubt wise heads at

Court then spoke of a promising career, out short, of bright hopes blasted and so on; but the narrative says it required 80 years for Moses to unlearn all the wisdom of the Egyptians, and prepare himself to begin his life's work. And yet what a grand renunciation was his! "By faith he refused to be called the Son of Pharaoh's daughter." He saw a deathless glory that should outlive the pyramids—a citizenship that Pharaoh could neither give nor take away. Time would fail to speak of all the grand foreshadowings of this book. The pass-over, that mysterious type of "the Lamb slain from the foundation of the world." The wandering in the desert, the giving of the law at Sinai. Suffice it to say—that the Exodus is going on to-day. God's freeborn children are being called to-day from the brick-fields of slavery, where the Pharaohs of this mortal life have kept them in cruel bondage. This ill-provided and yet all provided army is still on the march to a Canaan, that "eye hath not seen or ear heard."

And though many in the host at times look back and long for the gross delights of the old slave days, no soul that has once breathed the air of freedom can ever be a slave again.

THE "MORAL DISCIPLINE OF THE CHURCH LATENT IN HER FORMULARIES."

(From a Paper read by Rev. A. Fletcher before the Convocation of Southern California.)

This is formative and educational, and in no sense penal in its character.

This surely is the most conspicuous feature of the Church in her various methods and objects, her whole system is impregnated with it. Those who commit themselves to her holy guidance breathe the atmosphere of moral discipline. She is gifted indeed with the exercise of ecclesiastical discipline, she wields the power to punish, the terrible tendency in the human heart to be defiantly wicked rendering such a power necessary, but surely her natural aptitudes, the reason of her being, is to guide by less coercive measures, to lead rather than to drive, to discipline in the original and more correct meaning of the word, rather than to discipline in its acquired sense. She would much rather instruct in the love of God than inspire with the fear of God. And so all her methods, all her formularies are framed, having this essential end in view. Her plan is to form, to remodel, to instruct, to educate, to discipline in this sense, rather than to punish. She delights as a loving mother to take the little infant, the "child of wrath" and transform it by mysterious washing into the "child of God," to unfold to its budding mind the wondrous love in the "covenant of grace," to confirm those impressions when reasonably understood, and to lead the youthful footsteps into the very presence at her altar.

All her formularies are permeated through and through with this principle of moral discipline. Time does not permit a reference to them severally. My object is to suggest rather than to develop.

I shall briefly refer to one or two of the most prominent parts of her system.

The first is that which is so often referred to in papers of this kind *The Christian Year*. What a marvellous power of moral discipline, both as regards doctrine and practice, is comprised in this truly wonderful production of the wisdom of the age, known by the comprehensive title, *The Christian Year*: regarding doctrine in the instructive and conservative character of the systematic presentation of Divine truth which is therein set forth; and regarding practice, in the effect upon the life of a full and faithful observance of the Calendar

in all its features in the case of those who observe it: Daily Prayer (morning at least), Weekly Communion, and on Holy Days; the due observance of the days of fasting throughout the year, the Lenten, and we might include the Advent season, the Ember days, the Rogation days, and all the Fridays throughout the year; and this done not in a fitful way, as if it were a burden heavy to be borne, subject to the conscience of the individual clergyman, but conformed to with a loving obedience, as a duty of bounden obligation, preached, practised, and subscribed to by all, the faithful laity, when practicable, as well as the clergy. Is there not, I say, an incalculable possibility of good in the moral and educational discipline which the Church in her formularies lays ready at our hands?

I do not pretend, nor would not wish it to be thought that I administer my parish on the model which is here presented. Unfortunately I do not. I find it *impracticable*. True, there are a number of parishes where such an observance is aimed at, and very fairly carried out; all honor to the priests of such parishes, they are doing their duty, but I am writing of an observance which as yet is more ideal in general than actual, and of a discipline which is *latent* in the formularies of the Church, and which too often is so latent as to be practically *dead*. But such an observance should be made practicable. It should be agitated, and preached about until both clergy and laity take to it as kindly as to their morning meal; for I think it is evident to all that if the wise provisions of the Church in this matter were faithfully carried out a great power of discipline would be exercised for the education and spiritual training of her children.

One other matter I would touch upon; the disciplinary power of the Church in her *Daily* and *Eucharistic* offices. These are framed not only to be the vehicles of praise and prayer, and confession, but that they may train and educate the spirit until it come to the perfect man in Christ. How strong and noble and inspiring they are! All undue tendency to emotionalism is restrained. The spirit is strengthened, not weakened, by the manly aspirations which lead it Heavenward. Every tendency to *individualism* is repressed, that most prolific source of every imaginable evil, the individual, is subordinated to the body of Christ—the congregation assembled—and even in his confession of sin is humbled by his comparative insignificance. There is no room for spiritual pride, or mock humility here; the vigorous, earnest tone of every word and expression excludes all such thoughts as paltry and impossible. The quiet impressive force of wrapped adoration breathes in every sentence, and the spirits of the faithful bow before their God.

Let the members of the Church, both clerical and lay, be thoroughly imbued with a knowledge of the powers of discipline that are latent in her formularies, and let them contribute to the exercise of that discipline by a firm adherence to her principles. We believe that the Church was the *Divinely constituted*, and while she remained undivided, the Divinely-inspired, interpreter of Holy Scripture; and we are persuaded that the Prayer Book, though not perfect in itself, is the best embodiment of systematized Christian truth which has as yet been developed by the Church.

Let us learn then to live out her rules and requirements in our daily life and practice, making them the active, living realities of the present, not the dead worn out rules of a past generation. She is the living Voice of God, to us her members, interpreting to us the Word of God; may we so hear and heed her slightest whisper that in becoming her more faithful sons, in rendering more consistent obedience to her methods, we may become the more consistent, and more faithful sons of God.

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CALENDAR FOR NOVEMBER.

- Nov. 1st—ALL SAINTS.
 " 4th—23rd Sunday after Trinity.
 " 11th—24th Sunday after Trinity.
 " 18th—25th Sunday after Trinity.
 " 26th—26th Sunday after Trinity. [Notice of St. Andrews.
 " 30th—ST. ANDREW. A. & M.]

THE STUDY OF THE CHRISTIAN FATHERS.

(From a Review of *The Ante-Nicene Fathers*, —Edited by the Rt. Rev. A. C. COXE, D.D., LL. D., and *The Nicene and Post Nicene Fathers*, Edited by PHILIP SCHAFF, D. D., LL. D., N.Y.—By Rev. Arthur Lowndes in the *Church Review*.)

Ought the Clergy to study the Fathers? is a question frequently asked by men not unmindful of their ordination vows. To us it seems as a subject admitting of no discussion. An architect might as well ask a client, "Do you want any windows in your house?" Every Christian is a child of light and not of darkness. Much more than is a Priest of the Most High, not only a child of light but a bearer of the Light. Illuminated at baptism. Illuminating since his ordination. If God declared to the Jewish Church, "And I will give you pastors accordingly to my heart which shall feed you with knowledge and understanding" shall we neglect the prophetic command of Malachi to Christian priests and peoples, "That the priest's lips should seek knowledge, and they should seek the law at his mouth for he is the messenger of the Lord of Hosts," and bring the curse upon ourselves and our people proclaimed by Hosea, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge I will also reject thee that thou shalt be no priest to me."

There are no more melancholy pages in the history of the Christian Church than those bearing the record of the literal fulfilment of these prophecies. And if men and women in this wide continent are estranged from the

Church of God and are wandering in the twilight, following as S. Augustine expressly warned them not to do, in the footsteps of the other sheep, instead of in that of the shepherd is it not through lack of knowledge? They know not the ancient paths. Is it any marvel that they have forgotten the one way to the one door in the one fold.

That branch of the Catholic Church to which we have the undeserved honor of belonging, and perhaps the heavy responsibility of being priests therein has the distinguishing characteristic of basing her claim to obedience upon "The Bible and the Fathers." She, having the boldness of a good conscience, has not only set before her Clergy a high standard of learning, but is unique in demanding of her lay children knowledge. She has given her children an open Bible, and an open Book of Common Prayer. She therefore expects all her children to know at least how to read, and read fluently. None but a fluent reader can obey her injunction to respond in her services. The printing press is her handmaid. It would not be much of an exaggeration to say, that of the sacred literature issued, over seventy-five per cent. is written, or published, by the sons and daughters of the Anglican Communion. She distributes freely and without price her handbook, the Bible.

Whence do members of the sister Church of Rome seek for weapons against the Protestant sects, but from the English arsenal, and from that same store-house do the sectarians derive their arms against Rome. In the past it was said that the English clergy were on account of their learning *stupor mundi*. Though not so apparent latterly it is doubtful whether it is not still true of them. May it never cease being so.

Some may say, "knowledge of the Fathers may be very well to antiquarians but to us, progressive men of the nineteenth century, the Fathers are out of date, and such knowledge not required. What! was not the Faith once delivered to the Saints? And if we talk of being progressive may we not soon err in thinking that the Faith can be progressive? The Faith is the same yesterday, to-day, and forever. Knowledge alone of the Faith may be progressive. What is knowledge? Is it not the acquisition of facts? Now facts can only live in the past. Theory which is but the hope of knowledge lives in the future. Theory when realised becomes a fact, and passes into the past. Therefore we have in our study of the Faith only the past to study. Then comes the question what portion of the past. Common sense answers at once, we must begin with the remotest past, or else we shall be like a child learning its A B C backward, or a man reading from right to left. Such feats are only curious. Does a student come to be instructed in English history, is that professor honest who tells him to commence with William III, or to begin with the reign of Victoria? Would a teacher of the American history be competent who taught his scholars only such history as dated from Washington or since the death of Garfield?

Let the same common sense be brought to bear on this history of the faith. Shall the study of that Faith begin at some intermediate point, shall it commence with Cranmer or Pusey? or shall it start from Seabury or De Koven?

Some, inconceivable as it may appear, think they can best learn the history of the Faith, by commencing their studies from Calvin, or Knox or perchance from Wesley. As well might the student of history, English or American, start from Pomerania, Gustavus, of Sweden, or Garibaldi.

The common sense, God has given us, must be used as well as the history of Faith, as in every other history. We must go back to the beginning and learn to follow the stream of time till it brings us to the present. The facts

of the Faith are what we want. For them the past must be ransacked. Theories of the Faith are what the Church calls heresies. They are vain imaginings begotten of ignorance. What then is the remotest past of the Christian Faith? The creation. Since that is a long stretch of time, it may fairly be divided into two portions. Before Christ, and after Christ. What a Christian priest needs to know is summarised in that history of the period which the Church has called the Old Testament. Now for the second period, since the new creation. Has the Church given us a handbook or history of that period? She has not. Why? Because we are still in the seventh day of the creation. The new creation is not completed. Therefore the Church cannot close the volume. Such chapters as she could finish she has, as dealing with that portion of the new creation which can never be undone, the life of Christ on earth. The Church has, and very wisely, closed that instalment of her history. It was not hurriedly done, for the sacred Canon was not closed authoritatively till at least 397, though much leads us to believe that it was in practice held as closed on the death of S. John. Adding to "the Good Tidings" writings penned by age, the Church called the whole volume, the New some of the Apostles, or men of the Apostolic Testament. In the two Testament or Bible, we have a deposit of Faith, of the Christian Faith. So that the only book which the Church has given into our hands concerning the history of the Faith does not give us a single incident later than about the year 70 A. D. Before seeking any knowledge about events subsequent to A. D. 70 we are met in our quest of truth with this demand. Prove the authenticity of the Sacred Canon. How are we going to prove it? By the book itself; That is impossible. Unless somewhere in the universe there is a standard copy which had come down from Heaven direct. There is but one way. That way is by an appeal to the contemporary Christian writers when the Canon was being framed. These contemporary writers we call "The Fathers." Hence to prove the Bible we have to go to the Fathers. The Church of England therefore appeals to the Bible and to the Fathers, and in the preface to her Book of Common Prayer, says that the first and original ground of Divine worship has to be searched out by the ancient Fathers; and she unhesitatingly declares her Order for Prayer and reading of the Holy Scripture to be much agreeable to the mind and purpose of the old Fathers. The Church of England, then, in the only book which she, as a branch of the Catholic Church, has authoritatively put forward, shows her opinion of the value of the study of the Fathers. * * * The Church in the U.S., distinctly lays down that twenty-one Homilies are to be received by her children as an explanation of Christian doctrine. What Homilies are there which do not bristle on every page with references to the Fathers? Besides the special articles to which attention has been drawn, the slightest study of the articles will reveal what great knowledge of the Fathers the framers of those articles had, and how anxious they were, in everything they drew up, to be guided entirely by those Fathers. No man can understand the history of the Reformation who is ignorant of the Fathers. It was a passionate appeal to the Fathers against the new doctrines of Rome or Geneva. The American Church bases her very vindication of the three-fold ministry by an appeal to the Fathers in the preface to her ordinal, and without going into further details, she has, while altering much of the English Prayer Book, steadfastly kept on the title page that the Common Prayer, the Administration of the Sacraments, and other rites and ceremonies, are not those of the American Church, but of "the Church"—that is, of the Catholic Church—and are only modified according to the use of the American Church; just as one Diocese

modifies the ritual of the Prayer Book itself, according to its own use, or a bishop, as in the recent case of Litchfield, sets forth the liturgical colors to be used throughout his Diocese. The American Church, therefore, still keeps on her very title page an appeal to the Fathers, and every Churchman desirous of understanding the inner meaning of his Prayer Book has to ascend the stream of time far beyond the Conventions of the Protestant Episcopal Church in the United States of America, or the Reformation in England, beyond S. Osmund, S. Augustine of Canterbury, and even beyond the two great Fathers, S. Gregory and S. Leo, and through the Ante-Nicene Fathers and the Pauline Epistles, till he almost touches the threshold of the first Christian oratory, that upper room in which our High Priest was Himself the celebrant.

Priests are bound by their ordination vows to a study of the Fathers, that being the study which helps to a knowledge of the Holy Scriptures. How can they instruct others in the knowledge of the Catholic Faith, and not break Catholic traditions and ceremonies, unless they know what the Catholic Faith, traditions and ceremonies are?

(To be Continued.)

HYMNOLOGY.

(By the Editor of the American Church Sunday School Magazine).

[CONTINUED]

The real father of German hymn writing was Martin Luther who gave the people no less than one hundred and twenty-five compositions which were spread far and near by travelling singers through all the villages and towns. These hymns were credited with having more to do with the success of the reformation than any other literary work, save perhaps, Luther's translation of the Bible into the common language of the people. Luther's hymns belong to the Church militant order and have little of the older German mysticism in their lines. The culminating point of German hymn writing is to be found in the compositions of Paul Gerhardt. It is said that more than thirty of his one hundred and twenty-three hymns are regarded as classical. From him we have in English "O Sacred Head now wounded." From Zinzendorf, the founder of the Moravians, two hundred and five hymns have passed into English, partly through the translations and reproductions of Wesley. In the early part of the nineteenth century there was a great revival in the study and writing of hymns which had undergone much writing and remodelling at the hands of the rationalists of the eighteenth century.

Such men as Bunsen, Stier, Knapp, and Daniel are mentioned as writers, and collectors of German sacred songs. French hymns were brought to new life under the influence of Calvin's advocacy of congregational singing at Geneva, but the most noteworthy writer in this revival is Cesar Malan, who wrote more than a thousand hymns.

The first step in English devotional poetry was taken by Thomas Sternhold, a courtier under Henry VIII, who becoming scandalized by the loose and vulgar songs of his day, put out a translation of the Psalms of David, which was completed in 1562. A new version of the Psalms was printed under authority of the House of Commons by Francis Raus, about one hundred years later. The manuscript-version of Sir Philip Sidney and his sister the Countess of Pembroke did not appear in print until a recent date. Since then a version by Tate and Brady has also appeared. It is said that probably the first hymns used in worship were those of John Mason, who published

thirty-three *Songs of Praise*. As in the fifth century, there was a tendency to confine sacred songs in worship to the very words of Scripture, when Watts came to offer his hymns to the English public he had to encounter some prejudice as an innovator, the use of the Psalms having taken deep and somewhat exclusive root as a model within the limits of inspiration.

The earliest movements of the Church of England writers to hymn composition began with such names as Herbert, Cosin and Kerr. Bishop Kerr wrote the doxologies which have ever since become the appendix to Church of England Hymnals. Bishop Cosin translated the *Veni Creator Spiritus*. As early as 1616 a writer who signs his initials F. B. P. wrote or translated "*Jerusalem my happy home*." It is to Dr. Isaac Watts, the famous dissenter, that the singing of hymns gained its vast popularity among the middle classes. The two Wesleys did hardly less, some may think they accomplished even more in stirring the masses to religious fervor by services of song. In the Wesleyan Hymn Book, of 770 hymns 623 are by Charles Wesley, the next number 66 are by Dr. Watts. Charles Wesley it is said wrote 7,000 hymns. Philip Doddridge is credited with 400 sacred songs. Among hymns which have attained great popularity may be mentioned "*Come, Holy Spirit, Heavenly Dove*," by Simon Browne; "*Blest be the tie that binds*," by John Fawcett; "*Jesus, Lover of my Soul*," by Charles Wesley; "*All hail the power of Jesus' Name*," by Edward Perronet; "*How sweet the name of Jesus sounds*," by John Newton; "*Nearer, my God, to Thee*," by Sarah Flower Adams; "*Just as I am, without one plea*," by Charlotte Elliot; "*Lead, Kindly Light*," by John Henry Newman; "*Jerusalem, the golden*," by John Mason Neale; (trans). Above and beyond all others we name as a writer of sacred poetry, if not of hymns, John Keble whose "*Christian Year*" has outsold any volume of religious poetry ever published. Among American hymn-writers we find Bishop George W. Doane, (*Softly now the light of day*); James Waddell Alexander (translator of Gerhardt's *O Sacred Head*) Bishop Henry Ustick Onderdonk (*The Spirit in our hearts*).

Among the most graceful and earnest hymn writers is Bishop A. C. Coxe, author of "*My faith looks up to Thee*." A very noble development of hymnody is in the carols now written for the festivals of Christmas and Easter. It may be said that there is a mighty revival of sacred song now in progress, which, while it is possessed of considerable egotism, shows an activity in Christian feeling never before surpassed, in enthusiasm, capable of submitting to disciplined methods, and sufficiently large minded in its sympathies to enrich itself from the devotional treasures of the past, as well as to quicken poetical minds in the present. Of poets whose writings may be taken as a type likely to endear itself to all centuries we may name the hymns of Faber. The hymnody of the nineteenth century is eclectic in its tendencies having acquired a cultured taste to appreciate the productions of other ages and other countries.

This article is a condensation of information from Smith's Dictionary of Christian Antiquities, Schaff-Herzog Encyclopedia, Singers and Songs of the Church (Miller), Singers of Germany (Winkworth), Blunt's Dictionary of Doctrines, etc.

It is a very strange thing indeed that Church people can go out in the evening anywhere but to Church. It is impossible to go out to worship God, but to render service to Mammon they can go a long distance and stay out late. For very many half day worshippers there is no excuse whatever.

"Never think that God's delays are God's denials." True prayer always receives what it asks, or something better.—T. Edwards.

THE CHRISTIAN YEAR.

THE Christian year begins and ends with Jesus Christ. With the remembrance of His coming, and the hope of His return, we start on our round of holy services in Advent. Then, when we have traced His blessed footsteps from the manger to the grave; heard Him as the Prophet; knelt around Him as our Priest; marked his triumphant course through the gate of death and the prison of hell, up to the everlasting doors of heaven; rejoiced in His gift of another Comforter who abides with the Church for ever; worshipping Him upon His Kingly Throne in the mystery of the glorious Trinity; and learnt from His lips, and from the teaching of His Apostles, how to walk in the way of His commandments,—we are reminded, just ere the season close again, that, when we have done all in the work of repentance, obedience, and faith, we must still cast ourselves upon Jesus Christ for acceptance, and regard Him as the One only Propitiation for our sins, the giver of all grace, and "the Author and Finisher of our faith."

And so to-day, (on the Sunday next before Advent), in those large letters which ought to make a strong impression on our hearts, already stirred, as by a trumpet-call, by the familiar prayer of our English Collect, the prophetic words concentrate our attention and our belief on JESUS CHRIST, THE LORD OUR RIGHTEOUSNESS.—*Self-Consolations of the Christian Seasons.*

THE SECOND COMING.

In dwelling upon the First Coming of our blessed Lord, we must not neglect His Second Coming. He wants us to expect Him, to be on the lookout for Him. "Be ye like unto men that wait for their Lord," is His own command, followed by the words, "Blessed are those servants!" He evidently means that one of the chief characteristics of His people, His "little flock," should be a longing expectancy for His appearing. He Himself is described as being now "on the right hand of God . . . expecting till His enemies be made His footstool," and His "Bride hath made herself ready" for Him. Surely, an expectant Bridegroom should have an expectant Bride.

So, if in looking into our hearts, we fail to see there a desire for the return of our absent Lord, let us, this Advent season, claim the power and aid of the Holy Spirit, whose special office it is to help our infirmities. He is the "Friend of the Bridegroom," the One appointed to prepare the Bride for the marriage-union. Instead of seeking to adopt some one of the many theories now held with regard to the Coming of Christ, let each one of us, in the spirit of a little child, ask Him to lead us into all truth, to take of the words of Christ on this subject and show them unto us, and cause us to think and feel with regard to it as He would have us think and feel. "The preparation of the heart in man are from the Lord"; and is a heart-preparation that we need ere we can so "love His appearing" that He our Heavenly Bridegroom, shall not be disappointed in His Bride.—*Parish Visitor.*

A Lady writes, (renewing subscription): "I consider the GUARDIAN the best and most welcome paper I receive, I THINK NO CHURCHMAN SHOULD BE WITHOUT IT; and if they love the Church or take any interest in its welfare and know of such a paper, they will not be without it. Send 50 copies to me and I will try to get some subscribers."

FAMILY DEPARTMENT.

BY AND BY.

BY MARGARET J. PRESTON.

What will it matter by and by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it, by and by?

What will it matter by and by,
Whether, unhelped, I toil alone.
Dashing my foot against a stone,
Missing the charge of angel nigh,
Bidding me think of the by and by?

What will it matter by and by,
Whether with laughing joy I went
Down through the years with a glad content,
Never believing—nay, not I—
Tears would be sweeter by and by?

What will it matter by and by,
Whether with cheek to cheek I've lain
Close by the pallid angel, Pain,
Soothing myself through sob and sigh;
"All will be otherwise by and by?"

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God;
Questioning not of the how, the why,
If I but reach him, by and by.

What will I care for the unshared sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all,
Mindless how rough the path might lie,
Since he will smooth it by and by.

Ah! it will matter by and by,
Nothing but this. That Joy or Pain
Lifted me skyward, helped to gain,
Whether through rack, or smile, or sigh
Heaven—home—all in all, by and by!

THE MISSING PAGES.

"Have a paper, sir? Something to read in the train, ma'am? *Times*, *Herald*, *Sun*. All the magazines!"

But the people hurried past John's little stand into the station, as they had done all the morning. Only two papers sold, and here was noon! Profit two cents. On sunny days his sales were pretty brisk; but it was drizzling. The thick air was full of falling soot, and nobody cared to stop to buy.

"No wonder they want to hurry out of this horrible place!" muttered John, looking about at the wet, dingy houses, the pools of black mud through which the horses tramped, and clouds of smoke rolling through the streets. He thought of the sunny farm on which he was born, and felt that he never could grow used to this place. Two cents profit! Not enough to buy a loaf of bread.

John thought of his mother, and of the scanty breakfast which they had eaten together in their bare garret, with its windows opening on the sooty roofs. If he could but have had a good trade, he might have carried a nice little treat home to her. But the crowd hurried past, and nobody stopped.

"Magazine, ma'am? Something to read on"—The lady stopped. "Ah, your books are dirty!" she said, dropping the sooty magazine with a shrug.

As if he could help that! But he began blowing away the soot for the twentieth time that day. It was four years since his father died, and he and his mother had come down to town; and in that time he had done nothing but fight weekly against soot and starvation.

He opened one of the papers for boys. There was a sea story in it: a boy goes off in the first chapter as a stowaway; in the third, "the gallant lad leaped upon the deck, and the com-

modore clasped him in his arms!" On the next page was an account of a boy going home from work, who arrived in time to scale the walls of a burning house and rescued a child, for which daring act he was taken into partnership by the old man's father, a millionaire.

"Some fellows have such splendid chances!" said John, laying down the book with a sigh. "Now I've been here for years and nothing grand or noble ever turns up for me to do. Buy twenty-five papers daily; sell them—if I can. On Saturdays, buy the weeklies; once a month, the magazines. That's the best of it, year in, year out. How's a fellow to make a living at that sort of work?"

An old gentleman who had missed the train sauntered up, and began idly looking over the boy's stock.

John watched him anxiously. If he should buy one of the six books! Profit on each was a quarter of a dollar! If he should buy one of those, he could take home a little treat to his mother, after all.

The boy's eyes fairly glistened. For, besides being fond of his mother, he was hungry; and the smell of fried oysters and coffee from the stall near was almost more than he could bear.

The old gentleman took up one of the books. John thought he was certainly going to buy one. What should be the treat? A bit of fresh meat? A mince pie? He decided that steak would be the best.

"Ah, here is a book which I have wanted for a long time," said the gentleman. "What's the price of this, my boy?"

"Those are one dollar each, sir."

"I'll take this. No, you needn't wrap it up. I'll read it in the train."

He laid down a bright new dollar.

John could almost smell the delicious steak, and he thought of his mother's thin, starved face. They had not tasted meat for days. But a glance at the book, as the gentleman dropped it into his satchel, caused him to say faintly:

"Stop, sir! I did not see which one you had taken. That is an imperfect copy. There are four pages missing in the middle."

"Too bad!" throwing it down. "The money, please."

"Will none of the others suit?" said John.

"No. I have wanted this book for some time."

"You can have it for half price," said John, eagerly.

"I don't want a mutilated copy at all."

John handed him back the money; and, closing his satchel, the man walked on a few steps, and sat down on an open doorway to wait for his train. Having nothing to do, he thought the occurrence over leisurely.

"That's a honest lad," he said to the proprietor of the store in which he stood. "He might have cheated me just now, but he did not."

"Who? John M'Tavish? As honest as steel. He's been under my eye now for four years, and I know him to be as truthful a lad as ever was born of Scotch blood."

"Um, um!" said the old gentleman. But he put on his spectacles, and eyed John from head to foot.

The next day he stopped at the shop, and walked up to the proprietor.

"How's he for intelligence, now?" he began, as if the conversation had stopped the moment before. "Stupid, probably?"

"I don't think he's very sharp in trade," was the reply; "but he's a very handy boy. He has made a good many convenient knick-knacks for the neighbors, that bookshelf, for instance."

"Why that's the very thing I want in a boy! Well there's my train. Good day, sir."

"He'll be back again. Odd old fellow!" said the storekeeper, laughing.

The next day he was back, and he came at the same hour.

"I like that boy's looks, sir. I've been

watching him. But of course he has a dozen relations—drunken father, rag-tag brothers—who would follow him?"

"No. He has only a mother; and she is a decent, God-fearing Scotch woman,—a good seamstress, John tells me, but can get no work. Times are dull here just now. Pity the country folks will pour into the cities. Mrs. M'Tavish has nothing but what the boy earns at his stand yonder."

The old gentleman made no reply. But the next day he went up to the boy's stand. John was looking pale and anxious. Some of his regular customers had refused to take their magazines, times being so hard. There would be a dead loss on his hands.

"Paper? Magazines, sir?" he asked,

"No. A word with you, my lad. My name is Bohnn. I am the owner of the Bordale Nurseries, about thirty miles from here. I want a young man to act as clerk and salesman on the grounds, at a salary of thirty dollars a month, and a woman who will be strict and orderly, to oversee the girls who pack flower seeds, at twenty dollars a month. I offer the position to you and your mother, and I give you until to-morrow to think it over."

"But you—you don't know me, sir!" gasped John.

"I know you very well. I generally know what I am about. To-morrow, be ready to give your answer. I will take you four weeks on trial. If I am satisfied, the engagement will be renewed for a year."

All the rest of the day, John felt like one in a dream. Everybody had heard of the Bordale Nurseries and of good old Isaac Bohnn, their owner. But what had he done, that this earthly paradise should be opened to him?

"You'll come, eh?" said Mr. Bohnn, the next day. "Thought you would. When can you begin work?"

"At once, sir."

Good! By the way, there's a vacant house on the grounds which your mother can have rent free, if she remains with me. A mere box, but big enough. There's my cart. Suppose you come out, M'Tavish, and look about you. You can come back at night."

John locked up the stand, sent a message to his mother, and went with Mr. Bohnn. He had not yet told his mother of this change in their affairs.

He was very silent when he came home that evening, but oddly tender with his mother; and she noticed that he remained a long time on his knees at prayer that night.

They had only a little bread and milk for breakfast the next morning, and John scarcely tasted it.

"You look as if you could not bear this much longer, mother," he said, coming up to her, and putting his hands on her shoulder. "You need good wholesome meals and the fresh air and the hills and the trees instead of *this*!"—looking out at the piled stacks of chimneys belching forth the black smoke of an iron foundry.

"Don't talk of them, John, lad!"

"Well, I won't." And he put on his hat, and went out.

An hour later he came back.

"What is wrong? Why have you left the stand?" asked his mother, in alarm.

"We are going to an outing, mother. Don't say a word. I can afford it."

She never had seen the boy so full of excitement. He hurried her to the station; and soon they were gliding among beautiful rolling hills and across lovely meadows that were sweet with the odor of new mown hay. At noon, they came to stretches of rising ground, covered with nurseries of young trees of delicate green, and with vineyards, and field after field of roses, mignonette, and all kinds of sweet smelling flowers.

"Why, John this is fairyland! What is this place?"

"The Bordale Nurseries. We will get out here, mother. I want to show you a house that"

He trembled with agitation. His face was pale, as he led her down to the side of the broad, glancing river, near which was nestled in the woods a cozy little cottage, covered with a beautiful creeper. There was a garden, a well, and a paddock for a cow. Inside, the rooms were clean and ready for furnishing. The river rippled drowsily against its pebbly shore. The birds darted through the blue, sunny air. The scent of roses came in upon the breeze.

"Mother," said John, "this, I hope, will be your home now." And with that he began to laugh and caper about her like a boy, but the tears rolled down his thin cheeks.

John M'Tavish is now foreman of the Bordale Nurseries, and a man of high standing in the country. Not long ago, he said to old Mr. Bohnn:

"I owe this all to the friend who said a good word for me that day in Pittsburg."

"No, John," said the old man. "You owe it to the book with the missing pages. The chance came to you, as it comes to every boy, to be honest. Honesty and industry, John, are what did it; and I am inclined to think that they never fail to command success in the end."

—Selected.

CORRESPONDENCE.

OFFERTORY PLATE OR ALMS BASON.

To the Editor of the Church Guardian:

A notice appeared in your advertisement columns from the Incumbent of Hemmingford asking for some kind person to bestow on the Parish a brass alms bason. It is well to find that incumbents are becoming in Canada more and more desirous to have suitable furniture for the various needs in divine service, and I hope the incumbent in question has ere this received the gifts he seeks. It is right to have the best in use if we can get it by donation or purchase; but in case he has not, and for a hint to others who are in like need, let me tell them of what has proved a good substitute and a manifest improvement over tin or pewter plates whereon the alms are poured and presented (where they are presented) on the Holy table and found in too many places. Get a large sized plaque such as used for decorative painting, and have it painted in plain colour or design underneath and line the surface with silk velvet or velveteen, pasted or glued on, taking care not to put damp fingers on the "pile," and you will have a decent alms bason which some one can be found in the poorest Mission, able to get up and present as a simple offering.

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MISSION FIELD.

CHINA.

The Rev. T. O. Partridge, of the Wuchang Mission, argues that the safety of foreigners in China should be secured by friendly intercourse with the people in their mother tongue, and not by the use of bricks, tiles, or other missiles. "The power of half a dozen words of their own language over a Chinese crowd is simply marvellous. One sentence correctly spoken and judiciously applied will cause a rabble quickly and peacefully to disperse, when a shot gun or a missile would be fatal." In the case of a great riot, when the people and soldiers are already beyond control, the language may be ineffectual, in which case you have recourse to the second protection, which is a child. Take a little child with you in your arms, and the roughest men will spare you for the sake of the child. A lady who was in the recent Chung-king riot told me, that when the mob surrounded her and began to beat her sedan chair to pieces she rushed out of it into the street with a child in her arms, and the crowd cried, Don't hurt the child. Thanks to the presence of the little one she reached the governor's gates in safety. This is a very curious trait, but a very creditable one, and it is almost universal in China.

MELANESIA.

Bishop Selwyn, writing on June 21 from Norfolk Island, relates the following incident as occurring at Opa (Leper's Island) in the district of the Rev. C. Bice:

Charles Tariquat, the native teacher, had been doing splendid work in the midst of difficulty and danger. Quite a young fellow, he had brought together the people of his place in the most wonderful way; he went to a feast at a village 6 miles off, and while there, standing among the elders, and looking at the dancing, a young friend came up with his father's gun; this, of course, was loaded, and at full cock. The lad let it down with a bang, the lock snapped, and poor Charles was shot through the lungs. He lived for fourteen days, and during that time he constantly exhorted his people to remain steadfast to the new teaching. Never mind me, he said, I am only one, but do you all hold fast the truth. On the morning of his death he was lying very weak and faint when the bell rang for prayers. Go, all of you, he said: I will go to sleep; when they came back, he was 'asleep'—in Christ. The Bishop says, such an incident as this may remind us, that it is not our teaching, but the life of Him who lived and died for us that we have been enabled by God to plant in these men's hearts.

AUSTRALIA.

On July 13, an eight days' mission was commenced in Melbourne. Thirty-five parishes were confederate, and great efforts were made in

preparation for it by the forty clergy of those parishes and their lay helpers. Hundreds of workers visited from door to door within the ten mile radius, and the result has been that great crowds have gathered in Churches day after day, and night after night, and forty Mission preachers have taken part in the effort, South Australia, New South Wales, and Queensland, each furnishing a contingent. A united Thanksgiving service in the Melbourne Town Hall on a wet night with an immense overflow, concluded the mission. Three thousand persons were massed together, and the hymns were led by a special choir. There was a series of addresses, and a collection of nearly £100, followed by a solemn Te Deum. All this was on a chilly winter's night, and 2,000 people were turned from the doors and found an overflow congregation in St. Paul's. The Bishop took a prominent part throughout the Mission, and spoke and preached to the very end, with great point and fervency.

[Contributed].

A RECIPE FOR SWEEPING CARPETS.

I think I hear the reader making fun of the above heading, and exclaiming "The idea of a recipe for sweeping a carpet!" But that is just what I mean to say. If there is an abomination of domestic life it is the hired girl who will not sweep clean. Of the four girls that I have employed in the last twelve years, only one knew how to sweep well. At the three I was always getting provoked for just this reason; and indeed, one of them gave her notice because I found fault with her for this one thing. After she went I purchased a carpet sweeper and used it myself, until number four was engaged. She was a Yankee, a Vermonter, tall, tough, and terrible as an army with dish cloths. Her name was Celestia, but she pronounced it like "Slasher," and a slasher she was, and is, for still she reigns among us. I did not fancy her at first, and in my heart of hearts, determined that she would never suit me in the world. She came on Monday and she washed well. She ironed on Tuesday and magnified the flat irons. Wednesday I sent her into the parlor to sweep, and in a few minutes I went down to oversee her; she had set the carpet sweeper on the mantle-shelf, and was sprinkling my carpet with water that looked as if it had come out of the mop-pail. O, how angry I was. My elegant carpet doused with slops! "O, git out!" Celestia exclaimed, coolly, "that 'ar won't hurt yer floor kiver!" That was too much, and I told her to consider herself discharged. "Wall!" she said, and went to her room, while I went to mine. At noon when I went to show John where the damage had been done, to my surprise I found that that part of the carpet which had been swept was brighter than it had been for months. "What wuz it?" Celestia said when I called on her for an explanation. "Why, nothin',

only I put Pearline in the water to lay the dust, jedge in' it wud clean out of the wash-tub as well as in it!" And dear reader, she was right, and that is the recipe. It works like a charm, injures no carpet, and is fine—just try it. L. C. M.

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"I am trimming the signal lamps, miss," said old Jim.

"What are they for?" asked Mary.

"To keep other ships from running into us, miss; if we do not hang out our lights, we might be wrecked."

Mary watched him for some time, and then she ran away and seemed to forget all about the signal light; but she did not, as was afterwards shown.

The next day she came to watch old Jim trim the lamps, and after he had seated her on the coil of rope, he turned to do his work. Just then the wind carried away one of his cloths, and old Jim began to swear awfully.

Mary slipped from her place and ran into the cabin; but she soon came back and put a folded paper into his hand.

Old Jim opened it, and there, printed in large letters—for Mary was too young to write—were these words: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

"The old man looked into her face and asked, "What is this, Miss Mary?"

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Old Jim bowed his head and wept like a little child. At last he said: "You are right, missy, I had forgotten it. My mother taught me that very commandment when I was no bigger than you; and for the future I will hang out my signal lights, for I might be quite wrecked by that bad ship, as you call those oaths."

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